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Appendix A

GENEALOGICAL TABLES

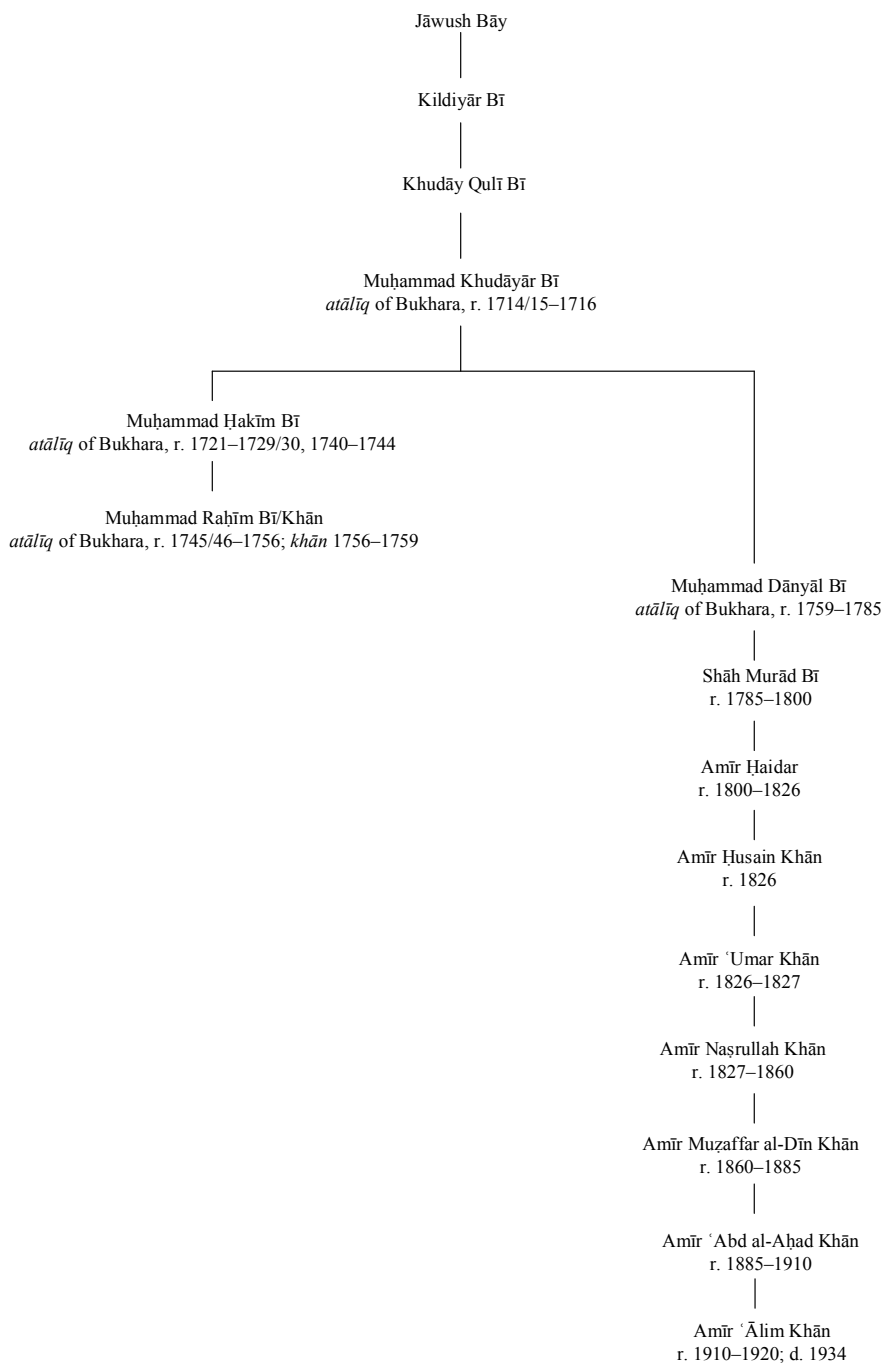
Genealogy of the Manghit Rulers

The Progeny of Khudāyār Bī Manghit and the Prominent Members of the
Manghit Dynasty until 1860

Genealogy of the Manghits I

Genealogy of the Manghits II

GENEALOGY OF THE MANGHIT RULERS



Source: Y. Bregel, "Mangits," *Encyclopaedia of Islam*, VI, 418–19.

MUḤAMMAD KHUDĀYĀR BĪ MANGHIT'S PROGENY AND THE PROMINENT MEMBERS OF THE MANGHIT DYNASTY UNTIL 1860¹

1. *Muḥammad Khudāyār Bī's Sons Mentioned in the Sources*

Muḥammad Ḥakīm Bī (d. 1744/45; *atālīq* 1721–29/30, 1740–44)
Āla Shukūr Bī (d. 1737)
Bahādur Parwānachī
Īsan Qildī Bī
Muḥammad Dānyāl Bī (d. 1785; *amīr/atālīq* of Bukhara, r. 1759–85)

2. *Descendants of Muḥammad Ḥakīm Bī Atālīq*

Muḥammad Badal Bī (d. 1738)
Qurbān Bī Mīrākhūr (d. 1727/28)
Muḥammad Raḥīm Bī (d. 1759; *atālīq* 1745/46–56; *khān*, r. 1756–59)
Yūqāshī Bī/Yādqāshī Bī (d. 1752)
Barāt Bī Qūshbēgī (d. 1759)

3. *Descendants of Muḥammad Raḥīm Bī*

Three wives are mentioned in the sources: (1) Kīnakās/Achā Mailī; (2) Khiṭā'ī/Ūtārchī; and (3) Shams Bānū Āyim b. Abū'l-Faiz Khān b. Subḥān Qulī Khān.

One daughter	married to her paternal cousin Nārbūta Bī b. Muḥammad Badal Bī;
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His grandson Fāzil Tūra by his daughter	after Muḥammad Raḥīm Khān's death, ruler of Bukhara for two months (1759); then in-
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¹ Muḥammad Amīn, *Maẓhar*, fols. 40a, 47a, 52a, 66a; Qāzī Wafā, *Tuḥfat*, fols. 19b–20b, 201a, 248a–250a, 314b–315b, 325a, 355b–356a, 365a passim; Mullā Sharīf, *Tāj*, fols. 141b, 202a–202b, 203a–209b, 262a–b, 432a–434a, 437a, 537a passim; Ya'qūb, *Tārīkh*, fols. 2b, 3b, 6b–10b, 11b–13a, 18a, 20b, 22b, 30a, 34b–37b; Mīr 'Abd al-Karīm Bukhārī, *Histoire*, 53, 55–58, 62–63, 67–70 (French text, 120–21, 125–31, 142–44, 152–59); *Zafarnāma*, 66–80.

volved in a revolt against his great-uncle Dānyāl Bī together with his father and Bēg Būta Bī b. Yūqāshī Bī (d. 1771/72); died in 1806/07 in Shahr-i Sabz.

Katta Bēg Dādkhwāh
Kichikīna Bēg Mīrzā
Khairullah Mīrzā (?)

4. *Descendants of Barāt Sulṭān Bī Qūshbēgī*

Būrī Bēg
‘Ibādullah Mīrzā (Dādkhwāh)
Faizullah Īshik-Āqābāshī
Asadullah Bēg

5. *Descendants of Muḥammad Dānyāl Bī*

Shāh Murād Bī (d. 1800)	mother Qungrāt; <i>amīr</i> of Bukhara, r. 1785–1800.
Shāh Maḥmūd Bī	after 1800 exiled to Khoqand by Amīr Ḥaidar.
‘Umar Bī (d. 1801)	installed as governors in Marw by Shāh Murād in 1789/90; engaged in a rebellion after only two years and were exiled to Shahr-i Sabz; rebelled against their nephew Amīr Ḥaidar in 1800 and controlled some forts in Miyānkāl; later killed after having been defeated by Amīr Ḥaidar.
Fāzil Bī (d. 1801)	
Sulṭān Mūrād Bī	governor of Karmīna under Dānyāl Bī and Shāh Murād; rebelled against his brother Shāh Murād and was sent to Mecca to perform the <i>ḥajj</i> ; died on the journey in Muscat (Oman).
Darwīsh Bī	
Rustam Bī (Mīrzā)	
Rajab ‘Alī Bī/Bēg	

Tukhtāmish Bī	governor of Qarshī; rebelled against his father and was eventually defeated and brought to Bukhara, where he stayed for the rest of his father's reign; rebelled one year after Shāh Murād's enthronization and was sent to perform the <i>hajj</i> .
Muḥammad Yūsuf Bēg Ūlja Bēg Muḥammad Ya'qūb	also known as Ganj 'Alī Bēg (Mīrzā); a chronicler and author of the oft-quoted <i>Gulshan al-mulūk/Risāla</i> .

6. Descendants of Shāh Murād

Amīr Ḥaidar (d. 1826)	mother Shams Bānū Āyim b. Abū'l-Faiẓ Khān; governor of Qarshī during the last years of his father's reign; <i>amīr</i> of Bukhara (r. 1800–26).
Dīn Nāṣir Bēg	mother Qalmāq; appointed as governor of Marw in 1796/97; rebelled against his half-brother, Amīr Ḥaidar, in 1805/06; exiled to Mashhad (Persia) in 1806; traveled to Constantinople in 1829/30 and to Moscow a year later.
Muḥammad Ḥusain Bēg	mother a Persian slave; governor of Karmīna; received a pension (<i>dakhl</i>) of 10,000 <i>ṭilā</i> ; later appointed as governor of Samarqand by his brother; known as a supporter of travelers (<i>musāfir-nawāz</i>) and caretaker of his subjects (<i>fuqarā-parwar</i>); headed a local rebellion against his brother and was taken prisoner and brought to Bukhara; according to Ya'qūb, he was deposed because of his young age; ² later, he escaped to Shahr-i Sabz.
'Abdullah Khān Tūra	mother a Persian slave.

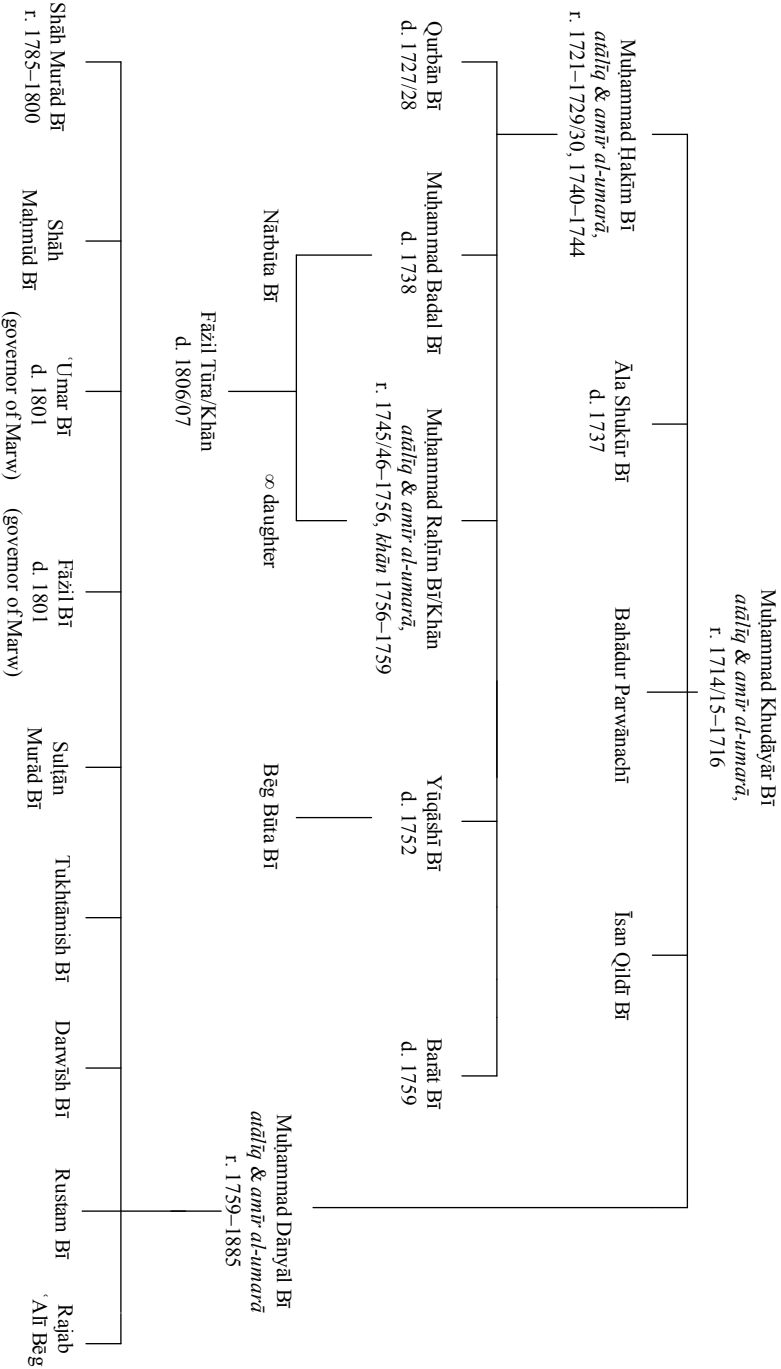
² Ya'qūb, *Tārīkh*, fol. 13a.

Zubair Tūra	}	mother from the Jūybārī family.
Jahāngīr Tūra		

7. *Descendants of Amīr Ḥaidar*

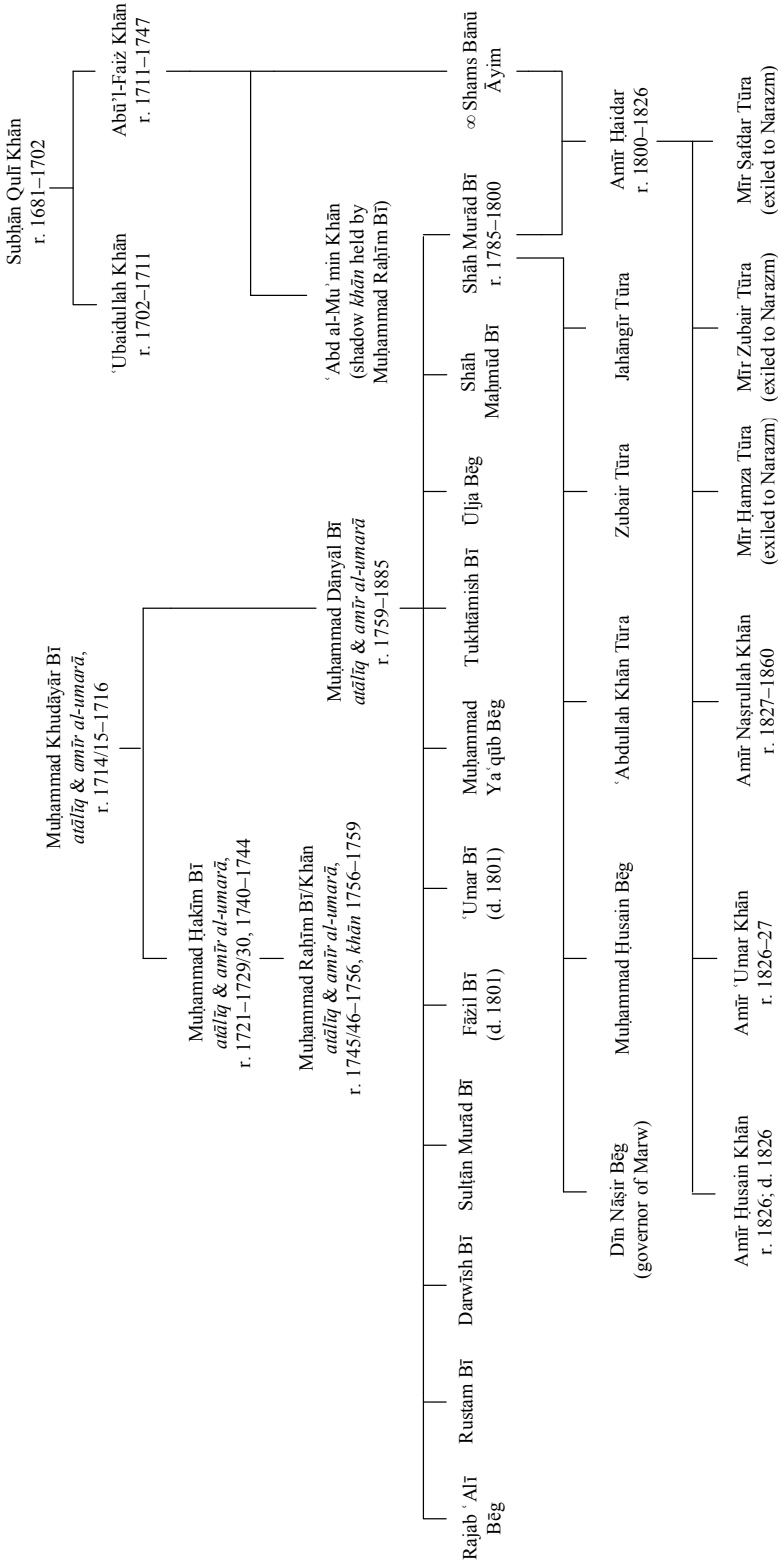
Amīr Naṣrullah Khān (d. 1860)	installed as governor of Qarshī and its dependencies by his father in 1238/1822–23; <i>amīr</i> of Bukhara (r. 1827–60).	
Amīr Ḥusain Khān (d. 1826)	governor of Samarqand during his father’s reign, but later deposed; <i>amīr</i> of Bukhara for a few months (r. 1826).	
Amīr ‘Umar Khān (d. 1827)	governor of Karmīna; <i>amīr</i> of Bukhara (r. 1826–27).	
Mīr Ḥamza Tūra	}	exiled to the town of Narazm in Labāb.
Mīr Zubair Tūra		
Mīr Ṣafdar Tūra		

GENEALOGY OF THE MANGHITS I



Sources: see Muhammad Khudāyār Bī Manghit's Progeny, 96f, footnote nr. 1.

GENEALOGY OF THE MANGHITS II



Sources: see Muḥammad Khudāyār Bī Manghit’ s Progeny, 961, footnote nr. 1.

Appendix B

WEIGHTS AND CURRENCIES

Bukharan Units of Weight
Russian Units of Weight
The Bukharan Currency

BUKHARAN UNITS OF WEIGHT

1 *mithqāl* (the classical weight of gold dinars) = 4.6 gram (in the nineteenth century)

The information on the *mithqāl*, the basic coin weight, given in the secondary literature varies: Hinz gives a comprehensive overview of the developments in the Islamic Orient but leaves out Transoxania. In Iran until the High Middle Ages, for instance, the standard *mithqāl* weight was 4.4 gr., following the old Sasanian silver weights. From the sixteenth century onward, the standard Persian *mithqāl* was equal to 4.6 gr. In the fourteenth-century Dasht-i Qipchāq, the canonical *mithqāl* equaled 4.46 gr.¹ According to Elena Davidovich, the standard *mithqāl* of Timurid and post-Timurid Transoxania was equal to 4.8 gr.² The travelogues dating from the nineteenth century unfortunately give conflicting and often erroneous information.³ However,

¹ Hinz, *Islamische Maße und Gewichte*, 5–7.

² Davidovich, “The Monetary Reform of Muḥammad Shībānī Khān,” 157.

³ Khanikov (see Khanikoff, *Bokhara*, 147) gives the following details (the metric figures have been added by me):

1 *mithqāl* (miskal) = 5 ounces = ca. 149.305 gr.

1 *sang* = 26 ounces = 776.386 gr.

1 *nīmcha* (nimsha) = 1 pound 9 ounces = 678.266 gr.

1 *charīk* (charek) = 4 pounds 19 ounces = 2.015.430 gr.

1 *sir* = 1 *pud* (poud), 38 pounds, 12 ounces = ca. 32.300.008 gr.

1 *bātman* (batman) = 7 *puds* (pouds), 32 pounds, 12 ounces = 129.202.872 gr.

These figures and their Russian equivalents hardly correspond to the reality at the time Khanikov visited Bukhara. First of all, the additional information given above the precise figures—1 *bātman* equals 4 *sīr*, or 64 *charīks*; 1 *charīk* is equal to 4 *nīmchas*; 1 *nīmcha* equals 4 *sangs*; and 1 *sang* is equal to 5 *mithqāls*—is partly wrong; 1 *nīmcha* as given in the table can never be equal to 4 *sangs* because the weight given for even 1 *sang* exceeds one *nīmcha*. Secondly, the translator states that he had endeavored to be faithful to the original so far as his limited knowledge of English would permit (see Preface of the Translator, xi). There are signs that the translator erroneously translated *zlotnik* from the Russian original as ounces: 1 *zlotnik* equals 4.265 gr., while 1 Russian ounce (*untzija*) equals 29.861 gr. Referring to Khanikov and Butenew, Lehmann, for example, only gives the *zlotnik* instead of the Russian ounce (Lehmann, *Reise*, 28–29). But even if we calculated in *zlotnik* (1 *mithqāl* = 5 *zlotnik* = 21.329 gr.), this would mean a difference of more than 16 grams. Schuyler (see *Turkistan*, I, 200) considers 1 *mithqāl* to equal a quarter of 1 ounce (probably the international avoirdupois ounce equaling 28.3495 gr.). This would make 7.087 gr., which is still higher than the figures given in the other sources.

the “David Collection” at Copenhagen, which exhibits a *ṭilā* of Amīr Ḥaidar, states that all the nineteenth-century Uzbek khanates “struck their gold tillas [sic!] on the mithqal standard of 4.60 grams—a form of Central Asian monetary union in a region where political disunity was the rule rather than the exception.”⁴

The *bātman/man* (sometimes also *mann*) was a non-standardized measure of weight that differed from region to region and often within a region from town to town, and also changed over time.⁵ In Bukhara, three groups of *mans* can be found: a) units of small weight *man-i sharī* = 0.864 kg (14th to 18th centuries); *man-i ṭāqī* = 4.32 kg (close to the 18th-century *bātman* of Qarshī = 4 kg); and an ordinary *bātman* = 6.6 kg (18th century); b) units of big weight: a *bātman* of 25.6 kg; the *bātman* of Samarqand (16th century) = 20 kg; and an additional *bātman* of 128 kg; c) *bātmans* based on the Russian *pud*: 1 *bātman* = 16 *pud* = 262.088 kg; and 1 *bātman* = 8 *pud* = 131.044 kg; in the 19th century, the 8 *pud-bātman* was mainly used. In other places (Samarqand, Jizakh, Ūrā Tippa) and in Ferghana, both *pud-bātmans* were in use in the 19th century.⁶

The *kharwār*, meaning a donkey-load; in Turkistan the so-called small *kharwār* (equal to 83.3 kg) was in use much longer than in Persia.⁷

⁴ See the official website of the “David Collection” in Copenhagen, accessed on May 12, 2015.

(<http://www.davidmus.dk/en/collections/islamic/dynasties/safavids/coins/c276?print=1>).

⁵ For detailed information see Hinz, *Islamische Maße und Gewichte*, 16–23.

⁶ See Yuri Bregel, “Bātman,” *Encyclopaedia Iranica*, III, 869–70. In Helmersen’s introduction to Lehmann’s *Reise von Orenburg nach Buchara*, one *bātman* is said to be equal to 7 *pud* 32 pounds 48 *zolotnik* (= ca. 114.680 kg) as the most common measure of weight in nineteenth-century Bukhara (Lehmann, *Reise*, 28–29).

⁷ Hinz, *Islamische Maße und Gewichte*, 15.

RUSSIAN UNITS OF WEIGHT⁸

1 *pud* = 40 pounds = 16.380 kg.

1 pound = 32 *lot* = 96 *zolotnik* = 409.5 gr.

THE BUKHARAN CURRENCY⁹

tilā/sometimes also called *ashrafi*: Bukharan gold coins

tanga: silver coin

dinar/dīnār: coin of any metal, mostly silver and copper

1 *tilā* = 21 *tanga*

1 *tanga* = 44 *pūl*

The term *ashrafi* usually referred to gold coins, which did not play a substantial role in the sixteenth-century trade in the region. In Transoxania and Khurāsān, most of the financial transactions and trade in expensive goods were carried out using silver coins, the *tangas*. Although Muḥammad Shībānī Khān minted gold coins too, after his death *ashrafi*s were not minted for several decades in the Abu'l-Khairid realm.

The synonymously used terms *tanga* and *tangacha* were polysemantic with the general meaning of “coin.” In Tīmūr’s coinage at least two weight standards were used. The precise amount of the earlier one has still not been established—it was in any case more than 7 gr.—and the second one was equal to one *mithqāl* and two *dāngs* (6.4 gr.). Under Tīmūr’s successors, the weight of the *tanga* of pure silver (*pākīza*) constantly decreased until it was equal to one *mithqāl* (4.8 gr.). According to Clavijo, however, another silver coin amounting to one fourth of the basic silver denomination was called *mīrī*.¹⁰ This coin was in use in the region until the early twentieth century. The term *dīnār* was used to signify copper coins, which were sometimes also called *dīnār-i fulūs*. In the sixteenth century, many of the latter were struck

⁸ Radloff, *Aus Sibirien*, I, Appendix.

⁹ Khanikoff, *Bukhara*, 147; Davidovich, “The Monetary Reform of Muḥammad Shībānī Khān,” 130–84; Kočnev “The Last Period of Muslim Coin Minting in Central Asia,” 431–44.

¹⁰ de Clavijo, *Narrative*, 170; Lehmann, *Reise*, 29.

in Marw, Kunduz, Tirmidh, Ḥiṣār and Samarqand. At the same time, the so-called *dīnār-i kepekī*, a silver coin, which was probably introduced by the Chaghatay ruler Kepek Khān, was in parallel use in Khurāsān and weighed a third of a *mithqāl*.

In the Timurid, Abu'l-Khairid/Shibanid and Tuqay-Timurid periods, one *mithqāl* (4.8 gr.) was the weight standard for coinage. From 910/1504–05 onward, the policy of countermarking copper coins by Shibanid/Abu'l-Khairid appanage holders caused inflation and a general loss of confidence in the copper currency. In the course of a monetary reform initiated by Muḥammad Khān Shībānī and described in Khwāndamīr's *Ḥabīb al-siyar*, a new and slightly higher standard weight (increased by half a *dāng* of one *mithqāl* = 0.4 gr.) was fixed for the silver currency (*tangacha*). After the reform, several types of silver coins were in circulation, ranging from 4.6 gr. (pre-reform coins as found in Samarqand) to 5.3 gr. Besides, we find coins weighing two-thirds (3.5 gr.) of the basic denomination. At the same time, Shībānī Khān's reform was based on a unification of the weight of silver and copper. Thus a new copper *dīnār* was minted to mitigate the negative effects caused by the inflation of copper coins in the preceding decades.

The Tuqay-Timurids continued the tradition of Abu'l-Khairid coin minting throughout the seventeenth century. Whereas the early Tuqay-Timurid *tangas* were of relatively high quality, the percentage of silver decreased during the second half of the century. Subḥān Qulī Khān's *tanga* contained less than 30% silver. Under his successor, 'Ubaidullah Khān, the silver content decreased even further and the Bukharan *tanga* in fact had little purchasing power in big trade operations. The low assay standard of late Tuqay-Timurid silver coins prevented them from circulation outside southern Central Asia. Therefore, the later Tuqay-Timurids minted *ashrafiṣ*, gold coins simply called *ṭilā*, in large quantity throughout the first half of the eighteenth century. Abū'l-Faiṣ Khān's *ṭilās* of 1123/1711–12 had a cartouche encircled by the names of the four rightly-guided caliphs and his and his father's name.

Muḥammad Raḥīm Khān Manghit struck his own coins, *ashrafiṣ* as well as *tangas*. His silver coins circulated in the region for more than a century in spite of their low actual weight ranging from 1.09 to 3.90 gr., meaning a loss of weight from 20 to 80%. In 1199/1784–85, the shadow ruler Abū'l-Ghāzī Khān, though devoid of power, introduced a reform. Although his *tangas* were much smaller, weighing less than their predecessors, they had a much higher quality in terms of alloy and silver content. Shāh Murād and Amīr Ḥaidar minted similar coins. In 1229/1814 (or 1227/1812), the tradition of

minting commemorative *ṭilās*, mentioning the names of his ancestors, set in. From Naṣrullah's reign onward, the Manghit rulers only produced commemorative golden and silver coins. For almost a century, the Manghits did not follow the practice of most Muslim sovereigns who had their names struck on the coins. The minting of silver coins ended in 1322/1904–05, that of gold coins in 1331/1912–13. The copper coins (*pūl/pūlī* or *fulūs*) were minted until the fall of the Manghits. The copper coins minted in 1329–32/1911–14 display the figure 32, meaning that 32 *fulūs* were equal to 1 *tanga*. The rate of the *fulūs* equaling a *tanga* sometimes fluctuated. Around 1840, 1 *tanga* was worth 44 *pūl*.

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Appendix C

LIST OF REVENUES FROM THE TŪMĀNĀT OF TRANSOXANIA (IN 1833)¹

The seven <i>tūmāns</i> of Bukhara	Rāmītan (Rametun)	4,000 <i>ṭilā</i>
	Zindanī (Zundunee)	6,000 <i>ṭilā</i>
	Wābkent (Wafkund)	3,000 <i>ṭilā</i>
	Wardanzī (Wurdunzye)	3,000 <i>ṭ.</i>
	Khairābād (Kyrabad)	4,000 <i>ṭ.</i>
	Wangazye (Waghanzī)	6,000 <i>ṭ.</i>
	Ghijduwān (Kizhdowun)	6,000 <i>ṭ.</i>
		31,000 <i>ṭ.</i>
The five <i>tūmāns</i> of Samarqand	Shīrāz (Sheeraz)	6,000 <i>ṭ.</i>
	Sohood	4,000 <i>ṭ.</i>
	Āfarīnkent (Afeenkund)	6,000 <i>ṭ.</i>
	Anhār (Anhar)	5,000 <i>ṭ.</i>
	Shaudār (Shaudar)	12,000 <i>ṭ.</i>
		33,000 <i>ṭ.</i>
Districts under Samarqand	Panjīkent (Punjund)	4,000 <i>ṭ.</i>
	Ūrmītan (Oometan)	2,000 <i>ṭ.</i>
	Fān (Pan)	2,000 <i>ṭ.</i>
	Ūrgūt (Ooroogut)	6,000 <i>ṭ.</i>
	Qarā Tippa (Karratippu)	2,000 <i>ṭ.</i>
		16,000 <i>ṭ.</i>
Miyānkāl or Katta Qūrghān, between Bukhara and Samarqand	Katta Qūrghān (Katakoorghan)	12,000 <i>ṭ.</i>
	Kaṭarchī (Kutarchee)	6,000 <i>ṭ.</i>
	Panjshanba (Punjshumbu)	5,000 <i>ṭ.</i>
	Mītan (Meetan)	4,000 <i>ṭ.</i>
	Nūr-i Aṭā (Nurator)	5,000 <i>ṭ.</i>

¹ Burnes, *Travels*, II, 369–70.

	Yangī Qūrghān (Engi Koorghan)	6,000 <i>₪</i> .
	Chilak (Chulak)	5,000 <i>₪</i> .
		43,000 <i>₪</i>.
Karmīna (Kermina)	Karmīna (Kermina)	12,000 <i>₪</i> .
	Žiyā al-Dīn (Zoodeen)	15,000 <i>₪</i> .
		27,000 <i>₪</i> .
Jizakh (Jizzak)	Jizakh (Jizzak)	8,000 <i>₪</i>.
Qarshī (Kurshee)	Qarshī (Kurshee)	12,000 <i>₪</i> .
	Khuzār (Khozar)	6,000 <i>₪</i> .
	Sheerabuel (?)	5,000 <i>₪</i> .
	Sa‘ dābād (Sadabad)	4,000 <i>₪</i> .
	Chirāghchī (Chiraghchee)	5,000 <i>₪</i> .
		32,000 <i>₪</i>.
Banks of the Oxus, called Labāb (Lubab)	Narazm (Naraszee)	5,000 <i>₪</i> .
	Karkī (Kukee)	4,000 <i>₪</i> .
	Chahār Jūy (Charjooee)	8,000 <i>₪</i> .
	Ootar	5,000 <i>₪</i> .
		22,000 <i>₪</i>.
Qarākūl (Karakool)	Qarākūl (Karakool)	15,000 <i>₪</i>.
City of Bukhara (Bo- khara)	Bukhara (Bokhara)	50,000 <i>₪</i>.
	Grand total of <i>ṭilā</i> (tillas) (or rupees 18 lacs)	277,000 <i>ṭilā</i>

Appendix D

TABLE OF TRIBES AND DISTRICTS SUPPLYING TROOPS FOR
NAṢRULLAH KHĀN'S ARMY¹

<i>Tribes</i>	<i>Number of Troops</i>	<i>Chiefs</i>	<i>Area of Origin (District)</i>
Qungrāt	1,000	Murād Bī	Qarshī
Suraee (?)	1,000	‘Āshūr Bī	
Yābū	2,000	Muḥammad Amīr Bī	
Khiṭā’ī	500	Ḥasan Bī	Yangī Qūrghān
Qīpchāq	500	Maḥmūd Bī	Chilak (Chuluk)
Surkh Khiṭā’ī	800	Aderagood Bee Kut (?)	Qūrghān
Qarāqalpāq	400	Ḥakīm Bī (Thikeem Bee) (?)	Shīrāz/Samarqand
Qirq Yūz	500	Shādī Bī	Jizakh
Dyakhlee (?)	600	‘Ālim Bī	Panjīkent
Mīng	2,000	Katta Bī	Ūrgūt
Naymān	500	Qal‘a Tūqsāba (Kalaitoksa Bee) (?)	Žiyā al-Dīn
Jalāyir	400	Rustam Bī (Roostum Bee)	Panjshanba
Mīt (Meetna)	400	‘Abd al-Jabbar Bī	Mītan (Meetum)
Baḥrīn	500	Qubād Bī	Khaṭarchī

¹ The names given here differ from the forms in the original (see Burnes, *Travels*, II, 374). For reasons of clarity, I have used the standard transliteration forms here as employed in the rest of this study.

Burqūt	500	‘Abd al-Jabbar Bī	Nūr-i Atā
Kulloogh (?)	600	‘Abd al-Rasūl Bī	Karmīna
Hazāra	300	‘Abd al-Jabbar Bī	Ditto
Qaṭaghān	300	Daulat Bī	Ditto from Kunduz
‘Arab (Arubchee)	400	Good (?) Muḥammad Bī	Qarākūl
Chunder (?)	400	Dulmās Bī	Ditto
Turkmen from the northern banks of the Oxus	800	Īsān Bī (Eser Bee)	Banks of the Oxus
Qalmāq	1,000	Rhodæe Nug (?)	Bukhara
Mixed tribes of Bukhara, called Shāgird Pīsha	2,000	The King	Bukhara
Marwīs - - Zūrābādīs	1,000 500 Persians 500	Muḥammad Ṣādiq Bī Murād Bī Mīrākhūr Luṭf ‘Alī Bēg	Ditto Samarqand Zūrābād near Qarshī
Grand total	19,500		

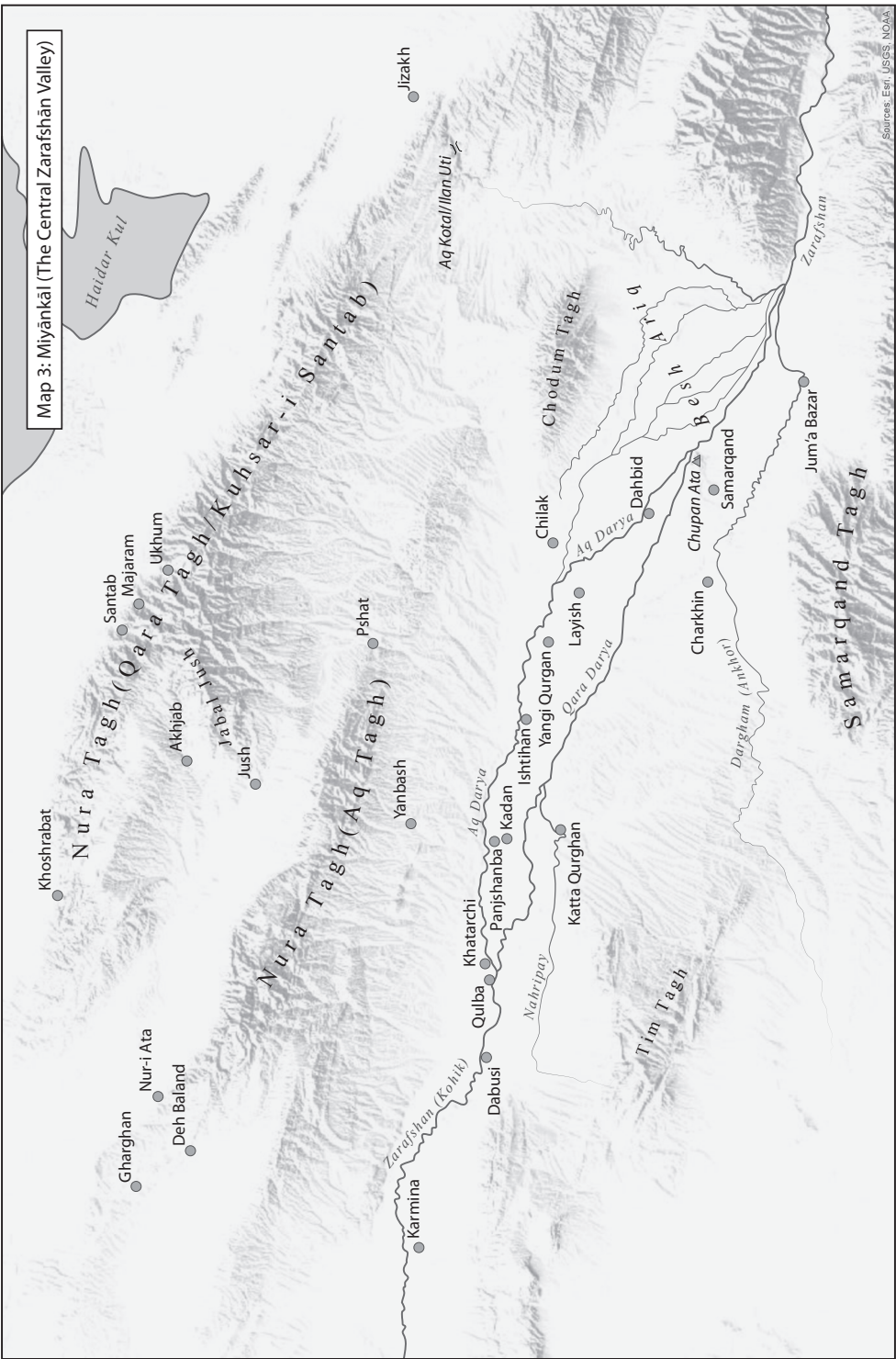
Appendix E

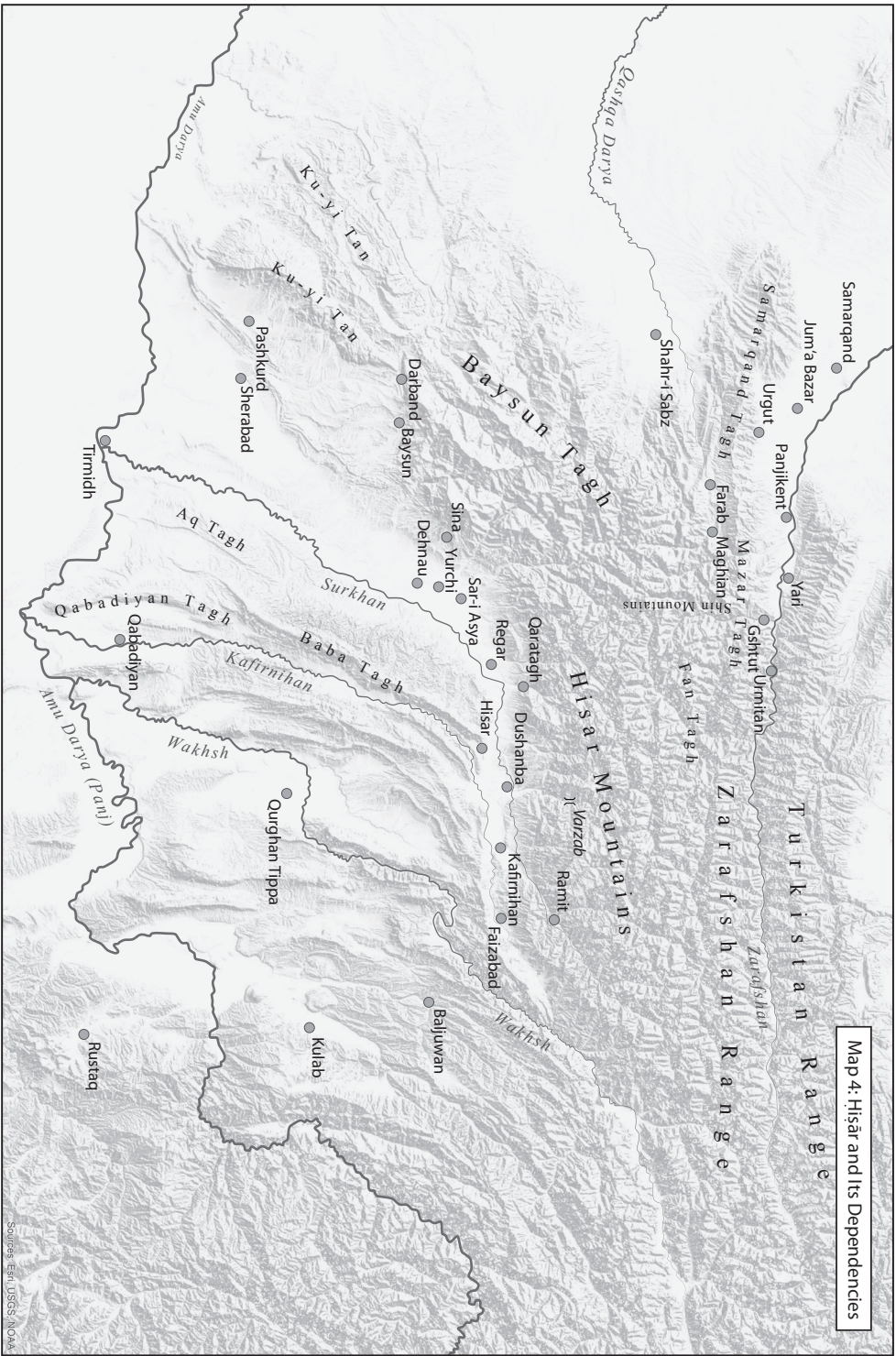
MAPS

- Map 1: Transoxania in the 18th Century
- Map 2: Tribal Sub-Divisions in 18th-Century Transoxania
- Map 3: Miyānkāl (The Central Zarafshān Valley)
- Map 4: Ḥiṣār and Its Dependencies
- Map 5: The Qashqa Daryā Valley
- Map 6: The Oasis of Bukhara (*tūmānāt*)

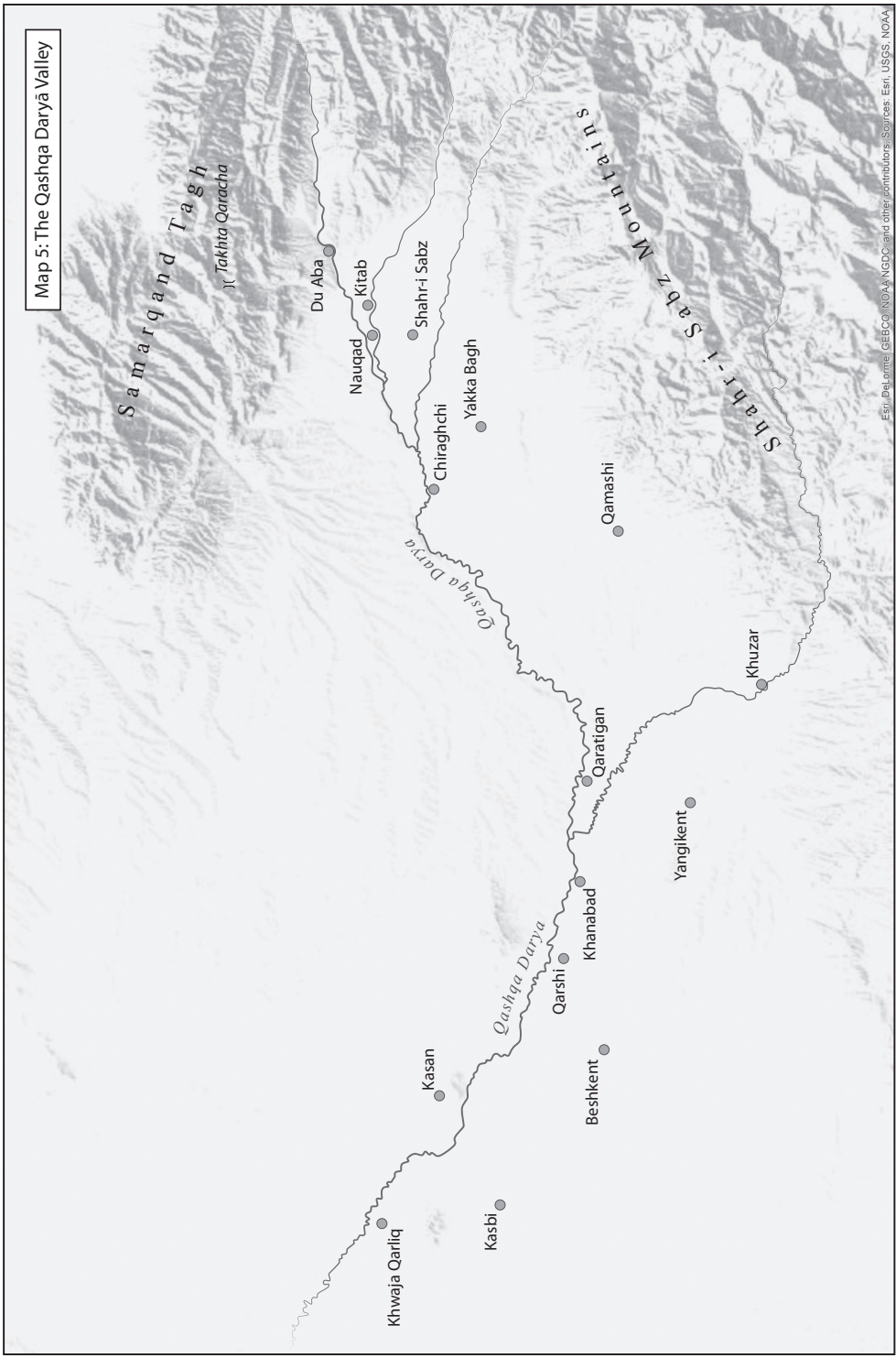
Map 2: Tribal Sub-Divisions in 18th-Century Transoxania





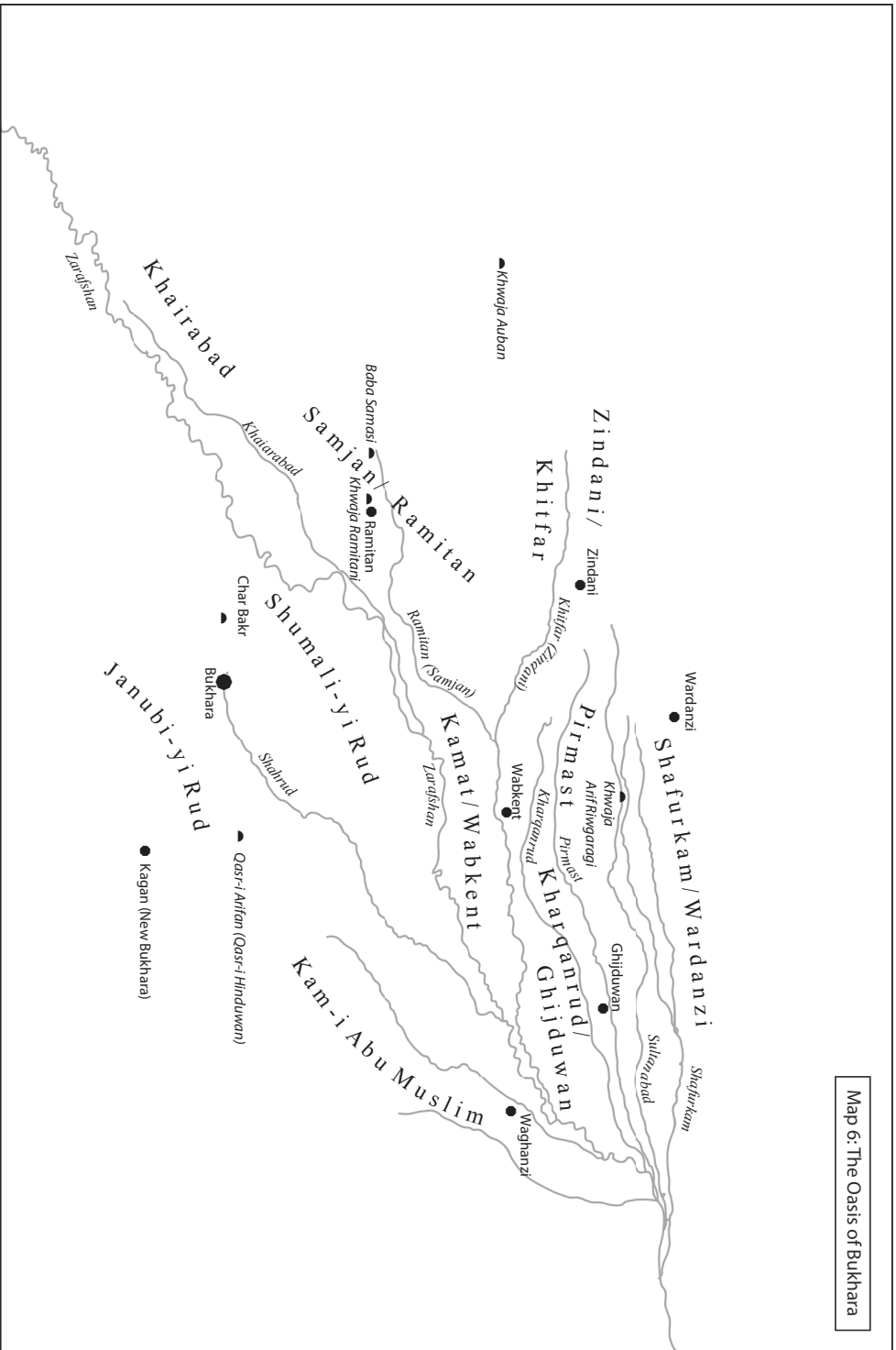


Map 5: The Qashqa Daryā Valley



ESRI, DeLorme, GEBCO, NOAA/NGDC and other contributors. Sources: ESRI, USGS, NOAA

Map 6: The Oasis of Bukhara



Map drafts

Maps 1, 2, 3, 4 and 5: Andreas Wilde

Map 6: Florian Schwarz

Map design

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